UHURU

BLACK COMMUNITY NEWS SERVICE

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CANADIAN JUSTICE IN OPERATION

SELECTION OF JURY

The trial of 10 of the ninety-seven people arrested at Sir George Williams University on Feb. 11th, 1969, began on Monday Jan 19, 1970. All ten accused are from Trinidad and Tobago, and will be tried by judge and jury. Fifty-nine others who also chose a judge and jury trial will appear in the Assizes on March 2nd. No date has yet been set for the 15 who chose trial by judge alone. Six juveniles who were involved, have been tried in juvenile court and found guilty of mischief for which their parents were fined $500.00.

Defense lawyers Bernard Mergler. Juanita Westmoreland and Robert Lemieux immediately started to select a jury of 12 men. In their efforts to choose a jury of 12 unbiased men, the defense attorneys exercised their rights to "challenge for cause" that is, a prospective juror can be questioned to determine his capacity to give an impartial verdict on the evidence presented in court. The topics on which the prospective jurors could be questioned were limited to two areas, one dealing with the sensational press coverage of the events at S.G.W.U; the other dealing with racial prejudice. They also were allowed 120 "peremptory" challenges (12 for each accused thus enabling them to reject a prospective juror without giving any reason.

On Tuesday morning when only 9 jurors had been chosed and the panel of 125 exhausted, Justice Kenneth Mckay adjourned court and in accordance with the law ordered the sheriff, to go out into the streets and pick up anyone qualified or not. At this point, defense lawyer, Bernard Mergler, asked the court to remind the sheriff that he should not hesitate to go into the Black Community additional members of the panel.

This procedure however, was not carried out. The judge,the next morning explained,that another 65 persons of the original Panel were still available. Inspite of the defense's objection and Juanita Westmoreland's eloquent statement (quoted above) the challenging and rejection of these white jurors had to go on. About 90% of these middle aged, middle class, surburban men admitted partiality and were therefore rejected.

Once again on Wednesday the panel was exhausted with only 10 jurors sworn in, at this time the sheriff had no alternative, but to go into the streets and summon men to appear in court.

Thursday morning the courtroom was jammed with white bankers. accountants and stock brokers from Montreal's financial district, most of whom were patiently waiting to either honestly admit their partiality or upon further questioning by judge and prosecution) to submisively deny any partiality.

, Many of the prospective jurors could not be impartial because of the "violent nature" of the case as reported in the newspapers, the loss of tax payers money, the mi st o of education and the fact that the ten accused are not citizens of Canada. One very talkative man was extremely perturbed because sometime prior to Feb. 11th.' his relative who was a secretary at Sir George, came home and told him that "the Negroes had changed their attitude from very pleasant to acid". This caused him to render himself partial.

Thursday afternoon after the 4th day of challenging over 300 prospects, the defense had chosen the 12 man jury. In the meticulous task of this selection, one juror was sworn in after having been dismissed by the defense. On this occasion haste on the part of the clerk took precedence over the wishes of the defense attorneys.

Students discuss aspects of proceedings in court with lawyers Robert Lemieux Jannita Westmoreland and Bernard Mergler (absent from picture) in the privacy of their office.

"It is a fundamental principle of Anglo - Saxon criminal justice that a man should be judged by a jury of his peers. In this case all the members of the panel from whom the jurors be chosen are white. It is therefore obvious that because of the racism which exists in Western society, these people cannot be considered as the peers of the 10 black students accused in this case. From this exclusively white panel it is impossible to select a jury of their peers.

We cannot over emphasize the reason for this fundamental principle of trial by one's peers. Only persons who have a common experience a social condition can fully understand and appreciate the issues in a particular situation. This principle has been tested and has endured throughout the ages.

No one can say that the fact that all of the 10 accused are black is a coincidence. We maintain that they cannot have a fair trial unless there are also Black pueople on the panel from which their jury will be chose". *Defense Attorney Juanita Westmoreland Wed. 21, 1970*

TRIAL BEGINS

In his address to the jury on Friday Jan. 23rd., Justice McKay, reminded them that they should put aside any preconceived ideas they might have had on the issue and judge the accused solely on the evidence presented in court, and to remember that "It is important not only that justice be done, but that it appear to be done". With this, the actual trial began.

All ten accused sat facing jury, judge and crucifix as the prosecutor read the 5 conspiracy charges to which the accused had previously pleaded not guilty. The chargs are, conspiracy to:

(1) Illegally occupy the computer centre on the 9th floor of S.G.W.U.
(2) Damage private property within the computer centre on the 9th floor of S.G.W.U.
(3) Set fire to the computer centre on the 9th floor of S.G.W.U.
(4) Illegally occupy the faculty club on the 7th floor of S.G.W.U.
(5) Cause damage to the cafeteria on the 7th floor of S.G.W.U.

The prosecution then proceeded to present their case by bringing two witnesses to the stand, both were photographers; one a commercial photographer who had been hired by Sir George after Feb 11th the other an employee of the Police Department's Arson Squad. They submitted numerou photographs depicting the computer centre on and after Feb. 11th.

MORE WITNESSES FOR PROSECUTION

As the trial moved into its second week, on Monday Jan. 26th, the prosecution presented two more witnesses. One, the director of the computer centre of the S.G.W.U., who delivered an excellent speech on the sophistication and uses of computers. Upon further questioning, he recalled seeing smoke coming from a hole in a light fixture in the computer centre area before the lights on the minth floor went out.

Chief inspector Trudeau of the Montreal Police department was the second witness. In his testimony he admitted that as the occupants of the computer centre were being arrested about 16 persons escaped. He further explained that there was a slight mix-up between the people arrested in the computer centre with those arrested in the street that day. Inspector Trudeau revealed to the court that his department was instructed to block two of the three exits leading out of the computer centre and intercept the occupants through the main door.

The trial continues at the Montreal supreme court

MALIKA

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LETTERS

Dear Brothers:

We hope this letter finds you and your staff in the best of health and Blackness. It is not very often that my wife and I write to newspapers, but we feel it is an obligation for us to write and compliment the staff of "Uhuru." We think all Black people should write to you and thank you for the service you are rendering to the Black world.

While there are many Black journals in print today, yours in indeed an exception. We find your paper free of the revolutionary rhetoric so common in other so-called revolutionary papers. In it's stead, we find clarity of thought, preciseness of ideological belief, and an unceasing search for truth --- which will always lead to revolution. We need not state the necessity of such a paper especially at this time with the Black world in such ideological chaos. "Uhuru" helps to crystalize in simple language many of the complex problems in the world today.

We appreciate the fact that "Uhuru" attempts to deal concretely with the problems our brothers and sisters face in Canada and simultaneously continues to deal with an over-all ideology for the Black world. While it is difficult to select any particular article for praise, since they are all praiseworthy; there is one article we would like to mention. In your July issue there appears an article by our formidable brother Rosie Douglas. We mention this article because of the subject matter --- the resignation of Stokely Carmichael from the Panthers. There have appeared at least fifty articles on this subject; we have probably read all of them. Yet we can honestly say that beyond the shadow of a doubt Brother Rosie's article is the best. Simply because he deals with the subject in a political nature, showing political contradictions between the parties involved, rather than reducing the dilemma to who likes white folks and who doesn't.

We hope our paper (we feel we have the right to call it our paper since it is for us) will continue in the path that it has taken and to insure it's continued publication we would like to have a yearly subscription. We are sending our check directly to you through separate letter.

You should be very pleased to know that Dr. Nkrumah has seen the paper and thinks it is by far one of the best in print today.

We send our love to all our beautiful Black brothers and sisters in Canada.

With undying love for Black people wherever we are in the world today,

Stokely and Miriam Carmichael
Conakry Guinea

Brothers and sisters,

We have seen one of the most influential, if not the most influential white newspaper in Canada, come out most blatantly in support of Canadian business and interests. They have attacked in a most hypocritical manner, two brothers who have stood up and enunciated very clearly he stand of the progressive non-white people the world over.

They must believe us extremely foolish or politically naive, with their statements about the separation of the political and judicial processes in this country. We perhaps, should examine their editorial more closely.

They considered grossly impertinent two black students who "dared" state hat a second offensive would be directed at Canadian people and interests in the Caribean, if an investigation into the Sir George incident was not announced, which further attested to the institutionalized racism that is so endemic in this country.

Although they believe, as they have stated, that an enquiry which can only serve to clarify the issues, is justified, it appears that they are undoubtedly prepared to sacrifice the lives of eighty-seven students, fifty - two of whom are white, to maintain the perpetuation of the myth of Canada not being racist - this racism which undoubtedly, is inextricably linked to Canadian imperialism in the Caribean.

Canada supposedly has or is working towards "Just Society". To many this is an extremely hollow concept, when it is noted for example, that an enquiry is to be held into the disturbances at Loyola College. Even more important is the fact that the administration at Sir George conducted their "enquiry" without any of the students involved and publicly exonerated Anderson. The implications of these rationalizations are very clear to us black people.

For many years Canada has been able to shroud its inhumane treatment of its non-white peoples, the Indians and the Blacks, by projecting a liberal and benevolent image on the international scene. It is evident that a just investigation of the Sir George affair would highlight the major contradictions of a system, in which there is so much suffering and poverty amongst the non-white peoples of this affluent society

It is unfortunate that ninety-two students might be sacrificed to maintain such a system.

To suggest that the statements by two blacks brothers were a threat aimed at Canadian courts and also insolent, arrogant and grossly impertinent, is to completely negate the fact of the insolence, arrogance and gross impertinence of Canadian imperialism in the Caribbean, ably supported by the insolence, arrogance and gross impertinence of Canadian troops, who recently, under the guise of "acclimatising themselves to tropical conditions," participated in routine raids with local police against the black "dispossessed" in the countryside. It is evident that this country is prepared to protect its Nine-hundred and Eighty Million dollars invested in the Caribbean with its armed forces.

Any government or people that are prepared in 1970 to continue to engage in an inhumane policy of racism at home and imperialism abroad against "the Wretched of the Earth", will find it extremely difficult, even within a liberal framework, to defend its position to the non-white peoples of the earth.

The people of the Caribbean are anxiously watching Canadian justice on trial and it is in this context that the "second offensive" becomes relevant.

AINSLEY A. MARK

Dear Sir,

I recently listened to three NEGROES, who would like to be called BLACK, speak to white people for and about Black people. The program was a drag to say the least. One of the panelists was so WHITE that I won't even consider her. The other two "Black and Proud Negroes" danced all night, jumping back and forth from a militant bag into a Tom bag.

One of them (the most militant of the three, I don't know if this has anything to do with military training) stated, several times, that "Canadian Society is racist"; but when asked if there was institutionalized racism in Canada, he denied it. He denied that the administration of Sir George Williams University, the Provincial and Federal Governments were racist in their dealings with the grievances of the Black Students. This statement seems ridiculous to me when it took only five days of white students' occupation at Loyola to get the Provincial Government to investigate their grievances. The Sir George Black Students still cannot get one!

Could it be that the panelists lost their finesse when Sir George was mentioned? If so, why? Listening to them, one would believe that racism was rampant throughout the country with the exception of Sir George Williams University. Isn't Sir George an integral part of Canadian Society?

How can anyone deny the existence of institutionalized racism in Canada when the only thing the schools in this country can teach Black children about themselves and their forefathers is that they have kinky hair, flat noses and thick lips. They can look in a mirror and see that.

When only after two weeks of Russian occupation in Czechoslavakia, Canada brings in hundreds of Czech refugees and after two years of war in Nigeria, and all the concern that Canada claims to have for the people of Biafra, Canada brought in four Biafrans. Don't these acts exemplify institutionalized racism? Personally, I don't take them to be the acts of a "few bigots".

I cannot help but lament the situation that Black People in this country are in, when they have to depend on a few "fat bellied negroes" to relay their feelings on the injustices they have to put up with in this white, capitalist, racist, oppressive system to the rest of the world.

With you in the struggle,
Tausha Green

EDITORIAL

To the Black community, the events leading up to February 11th, and since then, have been the focal point of common interests, and polarisation now is the result of forced political development by a few. It is when this polarisation takes place along political lines and self-interests seem incompatible with total group interests, that some egotistical individuals must openly align themselves with an oppressive white power structure against their own brothers and sisters, because it is no longer fine just to spout a working knowledge of black history. At this point of development one must also challenge any group that perpetrates a system of colonization based on deep rooted racist tendencies and shameless economic exploitation. In the light, it is impossible to understand how a man who has agreed that there are instances of racism in Canada and who has studied history can on a public radio program state boldly that any institution in Canada is not racist. It leads one to question his knowledge and understanding of history, since it is only logical that if an institution exists in a racist society, that it is to be expected that it will reflect the values and traits of that society. Further for Mr. Roy States to completely overlook the cartoon incident at Sir George or even not see it's relevance is to leave himself open for questioning in terms of intellectual honesty. Above and beyond all this, when Mr. States can allow himself to make uninformed statements of a possible incriminating nature only one night before the beginning of a trial, and in the same breath deny Sir George's importance in terms of the overall ramifications, then nothing else can be said of him except that he as "a responsible negro" has shown great irresponsibility toward black people which must not be allowed to continue.

The same argument is true of the irresponsibility of M.P. Lincoln Alexander who as a member of an oppressed race of people (even if he does not consider them oppressed) does not see himself as their representative and has no special responsibility towards them, when infact his very existence as a member of parliament depends on his party membership which in effect is only assured by the fact of tokenism. So long as he is black in skin colour, then he will always have some place in a political party where he can be used to show the world that Canada is a land of equal opportunity. In fact he never hears himself being referred to as a member of Parliament but always as "the Negro M.P." Lincoln Alexander would do well not to isolate himself from the black population, since his political life depends on it; Further, for him to say that the Sir. George issue is being cause by a few radicals who should be sent home, does nothing to remove the fact that Canada is no less racist or imperialist than any where else in the white western world. This is why he can afford to say that he does not think there is racism in Canada, even with black conditions in Halifax and be concerned about students going back to the Carribbean and stating that Canada is racist.

If his primary concern is to preserve and bolster the false image of Canada, then he too must be viewed in the same light as those who continue to exploit and dehumanize blacks. Furthher if he thinks that it is wrong for students to leave canada and report their racial encounters while in the country to their peers as those who continue to exploit and dehumanize balcks. Further if he thinks that it is wrong for students to leave Canada and rea move might only lead to a faster coming to grips with the reality of Canadian imperialism, and the fight to stamp it out.

To end with a Fanon quotation as advice in terms of seeing the Sir George Williams affair with all its ramifications as not being isolated and insignificant as people are made to think:-

"Never in any country does a significant mass of students represent only themselves; they represent a whole sector of the population that has not yet decided to express itself."

THE WESTERN HEMISPHERE, A RACIST SOCIETY.

During the night of January 1st 1970, five African workers died from asphyxia in a bovel in a French city, Aubervilliers. In that ghetto shack, fifty Africans were bundled in five filthy roooms. At the rate of $14.00 (70 francs) a month, the house manager decides to raise the cost which the lessors refuse to pay because their low earnings wouldn't permit it and furthermore there is the fact that the habitation was infectuous. To apply pressure, the manager, who by the way happens to be an African, cut the gaz and electricity. The weather was then 250 F, so the workers have the only alternative of lighting fires with wood and wastes which results in a pollution of the air.

For the past ten years, many cases as this one have been pointed out to the people responsible for different french administrations, municipal as well as national. There are also police reports specifying the situation of each of the French ghettos where African people live. Nothing is done to help or to stop the situation. On the contrary, they justify very well the state of infectuosity and inhumanity found in the habitations. They say the Blacks are dirty and break everything. That is why "normally" the sheets are supposed to be changed every forty (40) days and the blankets haven't been washed for three years. The organisations responsible for the immigrant workers, such as "La Solidarité franco-africaine", "L'Association pour l'aide sociale aux travailleurs africains" and many others claim that Africans workers are not ready to live in clean and decent houses!...that they cannot build houses for Africans near girls colleges!... concluding that negroes need a period of adaptation. Besides these organisations, when somebody or a group of persons bring the case before goveraments authorities, they classify the records as "interpersonal affairs" and declare themselves unable to consider them because of the law. This situation has happened many times before and is still happening as we have seen with the SGWU affair where federal and provincial governments have both refused to "interfere" before the now famous February 11th. The resemblance is very troubling especially when we remember that the very democratic French government has not refused in the past orders of expulsions against the only African Brothers who have decided to organize themselves, and we also remember how the Canadian and Quebec governements have harrassed our brothers since February 11th. So, on June 16th 1969, Boubakar Tracré who had started to organize a protest movement was put on a place "manu militari" and sent back to Mali; on June 27th, the same thing happened to Koly Candaga who had worked with Traoré; on June 23rd Boubakar Bathily, another organizer of the African brothers in France, was jailed for one month. Let us also remember the bails needed to free our black brothers of February 11th when the whites were released for much smaller amounts.

Now why do Africans expatriate themselves and undergo these treatments...such as our brothers from West Indies and other countries who emigrate in great number to Canada and U.S.A. Charity organizations like the "Fonds d'Action sociale pour les travailleurs immigrants" and the "Association pour l'Aide sociale aux travailleurs africains", both of France, are proud to say that Africans have

why white North American would say, that blacks live better in North America! But they never say a word about the cheap labour formed by all Africans. The governments of Quebec, Canada and U.S.A. talk about the possibilities of better living and facilities offered in their countries to the black immigrants.

When asked why they leave their country, all African and West Indian people answer that they wanted to make money. They all believed that they could become rich fast enough to go back to their mother land with a bundle of money. O f course the reality is more bitter than their dreams and the nightmare starts as soon as they arrive in the so called rich countries. With the jobs they can get merely subsists, no matter how hard they all work. So how can we explain their disastrous situation'

That is because in France, Canada or U.S.A., the blacks are most often given the so called dirty jobs, like street dustmen, garbage collectors, and others. We can also explain the high rate of immigration as the direct result of colonialist and néo-colonialist policy of occidental countries, that is the seeking for a cheap labour which is now more difficult to get in Africa because of the recent liberation struggles. But since the capitalist economy can't live without the exploitation of men, a new form of recruiting policy in the former colonies has replaced the exploitation on the colonial soil itself. So Africans and West Indian people are Kindly invited to benefit from the advantages of the Western Society.

The death of five African brothers reminds us of the words that Malcolm X pronounced one week before his assassination: "You're in a society that's just as capable of building gas ovens for black people as Hitler's society was..." and also "It's the same game going all the time, and if you and I don't awaken and see what this man is doing to us, then it will be too late. They may have the gas oven built before you realise that they are already hot".

With the dosens of houses in France, such as the Aubervilliers house: with the U.S.A.'s Harlems; with the ghettos of London where thousands of blacks die from hunger, cold and insanitary. . .There is no need for gas oven . . . and besides that, the situation in Nigeria is not much worse!

Power to the people.
We shall win.

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UNEMPLOYMENT ROAMS AMONG BLACKS

Toronto, Canada

Black people became unemployed the day they taught us to read and write. "Those niggers are getting too smart so we better keep them out ot high positions, as a matter of fact all positions." Now black models and actors, after spending a large sum of money for training, cannot get employment. Why? Because they are the wrong shade and their hair is too bushy. What that really means is: You are black so we are not going to hire you.

Vance Davis, a black actor, approached the Afro-American Progressive Association (AAPA) with his unemployment problem. He said that a television producer told him that he didn't have enough experience so he couldn't hire him. Vance worked in different stage productions and, after a year, he went back to see the same producer who turned him down again. His excuse: We don't have anything for black people. Vance said that his voice was taped for a radio commercial but they didn't even use it. The AAPA executive investigated the problem and found, not only unemployed black actors, but also unemployed black models. Aurora Meghu, Eve English, and Naomi Simons are dealing with three agencies (white) respectively They said that these agencies do not send them out on jobs. When they asked why they weren't being sent out like the white models were, the consultants told them that there wasn't any demand for black models. This is after having paid hundreds of dollars for training and at least one hundred dollars for a portfolio.

Trinidadian born Aurora Maghu, who is angry and fed up with the whole thing, she said that these agencies never tell black models that there aren't any demands for them until the course is over. She said that a friend told her about an audition at a CBC studio for a play. She was in the vicinity of the studio, so she went. She met five girls, all white, from the agency she was dealing with. Keep in mind that the agency didn't phone and tell her about the audition, they just figured that CBC wouldn't want black people. Aurora got the part in the play. She didn't quite get into the door of her apartment before the agency phoned asking about their ten per cent commission from her salary.

The members of the AAPA decided to start a phone harassment of all the big sponsors of TV programs. Leaflets were passed out in the black community asking all black people to take part in harassing either by phone or by letters. One company's advertising manager said that the black actors and models are not qualified. Another said that he didn't know there were black actors and models in Canada. Another said that we have to remember that black people are a minority and if they are represented in advertising, the other minority groups are going to want representation, like the Jews for instance. (sic) A beer company's advertising manager said that if he put black people in his commercials, the "prejudiced" white people are not going to buy his beer. (sic)

At this point, any normal black person would be ready to puke. However, the strong stomached ones kept at it and it turned out successful, to an extent. Vance Davis is now working at Strafford Theatre and some of the models are also employed. This proves that black people should not beg and ask but should take and demand. The black people demanded that the stores hire black models because they spend their money there. The white man blushed, smiled and hired them. To push it even a step further, the members of the AAPA, after having been given the use of the St. Lawrence Centre for the Arts, decided to put on a Black Showcase which will be displaying the talents of black actors, models, singers, dancers, and musicians.

The Black Showcase will be held on Saturday, February 28 and Sunday, March 1. It will be directed by a Trinidadian, John Cayonne, manager of Caribana House and sponsored and produced by the Afro-American Progressive Association.

More details about the Black Showcase in the next issue.

Veronica Chal' nger

THE ROAD TO UNITY

A step was taken on the road to unity at 6530 Wilderton Ave no.1 on Sunday, Jan 26th when representatives and members of the Jamaican, Grenadian, Guyanese, Kittitian, Vincentian, Dominican, St. Lucian and Bahamanian communities living in Montreal met for a twin purpose. The first was to establish a better relationship with all Black groups and the February 11th Defense Fund Committee and the students involved in the incident at Sir George Williams University. The second was to find out the views of the W.I. organizations vice - versa the arrested students.

All the groups present felt that, if they did not support before, they had a duty to support other black people when fighting injustice. Many however, felt that they needed to be brought up-to-date with the events concerning the trial and to this end meetings arranged for speakers to address the members of the organizations.

Frank expression was the order of the day. Several representatives objected to some of the students and their companions political approach to the community.

Several representatives objected to some of the students and their companions political approach to the community.

It was felt that one section of the community was trying to intimidate the other, and, examples were given of behaviour in multiracial functions, dances etc. which served to alienate some members of the black community.

Representatives of the students explained that because of the lack of political awareness among some members of the community and among the students themselves, the members on the one hand could not fully understand the pressures the student had faced on Feb. 11th, and the students on the other hand reached to those whom they perceived as non-militant with impatience.

However the political direction outlined at the meeting seemed to be accepted generally and many called for its base to be expanded by more community meetings as the main politics aim was for us to unite against whatever may be the enemy and to use our resources in assisting each other.

The other meeting will be held on Sunday Feb. 8th and information can be obtained from Sister Jean Deprindine at 738-5040.

by Gordon S

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Canadian Racisn

AIM

Now that the trial has begun for eleven black students involved in the February 11th, 1969 confrontation at Sir George Williams University (where a computer centre valued at $2.5 million was destroyed and burnt after 400 armed riot police attacked 87 unarmed students), it is necessary for us to re-examine and carefully analyse the events surrounding the incident. To undertake such a serious task, at a time when the students are facing 12 criminal charges and the fascist possibility of life imprisonment, would be meaningful only if we focus our perspective not on the chronological details of the period of escalation, but more important, on the relationship between the confrontation and Canadian society in general.

CANADA AS PART OF NORTH AMERICA

Very often, in a rather puerile manner, we tend to ignore the socio-political significance of Canada being part of the so-called "Free World" or "Western World" or Christian World or "An Area Safe for Democracy" in partnership with her imperialist racist partners - (The United States of America, Britain, France, Portugal, Spain, Belgium, South Africa, Southern Rhodesia etc.). We also give little credence to the fact that the Canadian economy is well-integrated into the North American economy. (The economist call it the branch plant economy of U.S. Imperialism). The Watkins report revealed that United States residents control 46% of Canadian manufacturing, 62% of Canadian Petroleum and Natural Gas, and 52% of Canadian mining and smelting. We further close our eyes to the fact that Canada willingly shares the military cost of the cold war, and supplies arms through NATO to Portugal to be used against black people in Guiné Bissau, Mozambique and Angola. In 1968 Canadian manufacturers exported $77 million worth of goods to South Africa while importing $25 million themselves. We term as unfortunate, and call on "Welfare" to alleviate, the sub-human conditions in which Indians Eskimo, Black (etc.) people live, in several areas of this country.

While perpetuating a racist culture at home and an imperialist policy beyond her border, Canada thrives on defending a myth that there is no racism in this country. The confrontation at Sir George Williams university is not only a charge by six black students against a professor (Anderson) who had engaged in blatant acts of racial discrimination against them, but mor important, as the unfolding of the crisis substantiates, it is a challenge to institutionalised racism and Canadian Imperialism.

WHAT IS RACISM?

On the surface, racism can be defined as being the doctrine of racial domination and discrimination of one race by another for whatever purpose the oppressing race defines in its own narrow interest. However, to understand New World racism as experienced in different forms by black people, we must return to slavery to focus on the origin of that type of oppression.

DEVELOPMENT OF RACIST THOUGHT

Contemporary racist thought emerged in all Western countries during the nineteenth century though its roots were firmly planted in the eighteenth century with the rise of capitalism. Four hundred years ago, New World Slavery and indentured labour in its original setting was to some extent divorced from racism or contempt for man as human being. Discrimination and the notion of inferiority were later to emanate from a white ruling class that resorted to the enslavement of black men in the service of capital.

New world racism, underpinned by the political ideology articulated as white superiority, was therefore an outgrowth of capitalism. Gobineau, Hume, Carlyle and Trollope to mention a few, together with the mass media of communication and every other institution including the christian churches, articulated the economically-inspired racist sentiments which were deemed as being shared by all society and as having an eternal validity. The Christian Church ironically enough dug into the Bible to obtain what they called a religious justification for slavery.

The Pope after delivering the famous Papal Bull outlined to the churches as follows: Negroes were children of Ham, or Canaan, on whom Father Noah had laid his famous curse: And he said, "Cursed be Canaan, a servant of servants shall he be unto his brethren." (Genesis 1X 25). Bishop George Berkely put the same idea into chauvanistic, philosophical language. Negroes, he said were "creatures of another species who had no right to be included or admitted to the Holy Sacraments."

CANADA AS AN EXTENSION OF ANGLO SAXON IMPERIALISM

By the 17th and early 18th century the North American continent, comprising a collection of colonies, was already well established within the orbit of European imperailist expansion. The extermination of the indigenous people (whom Columbus named Indians) was as thorough in Canada as it was in the United States. Britain made a clear distinction between settled and conquered colonies. The former category (settled) which included Canada, South Africa, Australia, New Zealand etc. were white and were entitled to enjoying similar political rights as those prevalent in Britain. People coming within the second category (i.e. black, Indian etc.) were denied political and human rights. Therefore by 1763 when the Canadian colonies obtained representative government, this privilege was restricted to the white population. In the case of the Caribbean of course only the plantocracy (slave masters) were allowed to participate at this level in 1763. The slaves of white imperialism and the Indians in North America forming part of the category refrred to by Fanon as *The Wretched of the Earth* were relegated to servitude and dehumanisation. *What we are saying here is that the development of the European industrial revolution and capitalist colonialist expansion on the back of African human and physical resources coincided not only with the economic exploitation of all oppressed people, but also meant the development of institutionalised racist values as a way of the life in Britain (Europe) and her colonies - Canada included.* It necessarily follows that when black people came to Nova Scotia and Upper Canada (1774-1779) as slaves of United Empire Loyalists or later from Sierra Leone to build the citadel in Nova Scotia, the racist policy to systematically exterminate the Indians wa well established. Today the Indian reservation is nothing but a glorified concentration camp. As Canada moved from mother country control to Nationhood (1867 - B.N.A. Act) to full political sovereignty (1931 Statute of Westminister), she also took over full responsibiliy in perpetuating domestic racism and economic Imperialism in her relationship with non-white countries (particularly the Caribbean).

As this oppressor oppressed relationship developed through the 18th, 19th and 20th centuries the capitalist social system remained the order while methods and strategy of control varied accordingly to coincide with particular periods. It was therefore no surprise when Japanese people were brutalised and herded into "Liberal" concentration camps in Canada during the second World War, or for Canada's foremost prime minister William Lyn McKenzie-King to say in 1945 "it was good that the United States cleverly chose to use two Hydrogen bombs against the yellow people of Japan and not against the white people of Naxi Germany." (the primary enemy at the time); or for a black corpse to be refused burial in white cemetry in Halifax in 1968; or for our people to remain in 1970 either unemployed or undetemployed throughout this country or for black people to live in delapidated houses in North Preston, Nova Scotia with no heating facilities in 20 below 0 temperatures etc.

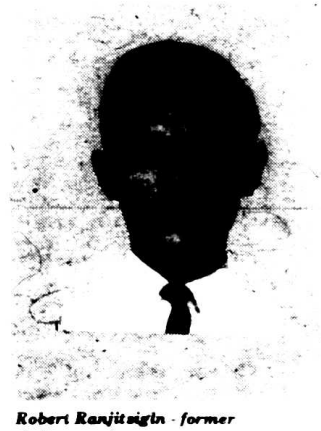
CANADIAN SOCIETY AND SIR GEORGE WILIAMS UNIVERSITY

It is within this type of historical background we can begin to analyse Canadian society with special reference to the function of education as a weapon for racist political socialisation and examine the contradictory role of the university. The bourgeois university is supposed to be an institution of higher learning and rational inquiry, organised democratically and dedicated to provide direction for social change. At Sir George Williams, like every other university, the Board of Governors (in whose hands real power reside), composed of the upper strata of the corporate and military elite constitute the connecting link between the white fascist establishment and the university.

The function of the state with its police and judiciary is to protect the racist status quo as defined by the corporate elite. A section of this e-

Bros DAVE DARBEAU and GEDD explain the fine points of the "second O visit to gain first hand information of the raceland.

A pen pictures of the eig facing trial with possible life



Robert Ranjitsingh - former civil servant

MR & MRS BELGRAVE - Vai Fine Arts school teachers.

Edmund Michael piano expert, linguist, ex teacher and pre med student

KENNETH WILLIAMS Engineer student, avid photographer and fo civil servant, on pre med study leav

and Sir-George

GRANGER of Trinidad and Tobago ENSIVE" to Uhuru staff while on their nditions of their nationals in Canada's

lite is honoured with membership on the Board of Governors of every university and use their capital to control the major political parties. Board of Governors of every university is only a reflection of the general hierarchial structure of bourgeois society. This structure, insensitive to the human needs of society in general has become inaceptable to students even with our present level of social consciousness.

In this particular case at Sir George one former member of the Board of Governors Dr. Ken Patrick is president of Marigot Investments, a corporation with suostantial investments in the Caribbean including ownership of Bernet Bryson in Antigua, Marigot Bay in St. Lucia, until recently controlling shares in the stock exchange in Trinidad etc. At present Lt. Col. S.C. Holland is honorary chairman of the board of Governors at Sir George - clearly representing the military elite. Allan Bronfman, one of the country's "succesful" industrialists and associated with Distillers Corp Seagrams Ltd. operating in the Caribbean, is also a member. R.E. Powell an adviser to the Board of Governors is also honourary president of Alcan Aluminium - a corporation with over $200 million invested in Jamaica which made a profit of $70 million in 1969.

CARIBBEAN GOVERNMENTS ON THE SPOT

Under these circumstances, when six black students laid a charge of racism against a professor, they were not only launching a routine complaint but more important, they were challenging the perpetution of white racism at a higher institution. The exposure of racism at that level would affect not only the faculty and administration, but more important, the people with real controlling power Board of Governor). Quite clearly then, the challenge confronted the beneficiaries of Canadian imperialism with a serious dilemma. The immediate reaction was to try to free students to give evidence to a biased committe, whose chairman, Adamson, the prime witnes in a case of intimidation where two black students were charged with kidnapling and extortion, expressed the view which he later operationalised that whether evidence was given or not, his committee would find the professor innocent. He has refused continuously to confront the students in an open debate after he was charged with intellectual dishonesty.

THE STATE AS DEFENDER OF THE RACIST STATUS QUO

All institutions have the necessary machinery for dealing with pressures for taken reforms within the framework of the system. The challenge at Sir George escalated with an occupation and developed into a political movement that was determined to defend a principled portion at variance with the system. The power of the board of Governors which rests ultimately as pointed out earlier, and the power of the bureacratic state were called into brutal action in defense of white racism. The Judiciary later played out its effective function by charging a higher bail to black students (5,000 average) than white students ($1500 average) on a similar charge and threatened to hold in contempt those that were prepared to speak out at meetings. This just institution has also guaranteed that the ten will be judged by a lilly white jury. "No blacks allowed".

CARIBBEAN GOVERNMENTS ON THE SPOT

The Caribban governments remindful of their neo-colonialist relationship with the Canadian government on learning of the incident expressed full confidence in Canadian justice, (2) extended bail for their nationals with a promise of legal assistance and stipulating the use of specific lawyers and (3) sought a commitment that nothing about racism should be mentioned in court. Against strong objection in the case of the Eastern Caribbean students *Biega* (himself legal council to Dr. Ken Patrick and associated with Marigot Investments), was paid $12,000 by the governments for the purpose of legal fees to defend their nationals.

With little evidence being discovered with which to convict the students (87) that had clashed with 400 arme police when the detruction occured, the Jamaican Government tried to use every means possible to get her nationals to plead guilty to what they called "certain charges". When the students refused, a threat to withdraw bail money was made.

ECONOMIC IMPERIALISM IN THE CARIBBEAN

Canadian manufacturing investment in the English-speaking Caribbean was estimated at $900 million in 1969, out of which, when trade figures and interest from Banks and Insurance Companies are taken into account, a clear profit of close to $400 million is derived each year. Here is an abridged list of Canadian exploitative interests operating in the Caribbean many of whom enjoy pioneer status and tax free holidays. 1. Alcan Aluminum, 2. Distillers Corp Seagrams Ltd., 3. Marigot Investment Ltd., 4. Bata, 5. Waterman Leathers Products, 6. True form Industries, 7. Jamaica Fibre Glass, 8. Polly Celle Packing, 9. Air Canada owns 40% of Air Jamaica, 10. Dom-Can Timbers Ltd., 11. Five Commercial Banks and Numerous Insurance companies (Sun Life).

In 1969 Alcan Aluminium paid over $40 million in the form of taxation to the Canadian government. This does not take into account the employment provided to hundreds of Canadians by Alcan. The Canadian government claims to be providing foreign "token" aid to the Caribbean by way of i.e. a few $180 a month scholarship to a hand full of selected students under the condition that they must not take part in politics. Canada also provides the Caribbean governments with CUSO teachers – some of whom were among the white students that circled Sir George Williams University on February 11th urging the already armed police to "get the Niggers' burn the niggers, kill the niggers."

With the unemployment rate over 30% in Jamaica and the potential for social revolution increasing each day, the Canadian Government, upon advise from imperialist Dr. Ken Patrick of Marigot Investment and General Jean Allard of the Military elite, have began a program of sending troops into the country under the sham of allowing them to acclimatise themselves with the tropical conditions for United Nations "peace keeping" purposes. Two such visits were made in 1969 – The first visit came on the heels of February 11th.

Eye witness reports from Jamaica reveal that these troops, in cahoots with local forces, are familiarising themselves with the terrain and environment in which they may have to be used against liberation struggles of our people.

Governments at all levels, federal, provincial and Caribbean have realised by the mass support from black people particularly in Canada and the Caribbean, that the Challenge at Sir George has heralded a Second Offensive, as articulated by the chairman of the National Joint Committee of Trinidad and Tobago Geddes Granger, against Canadian Imperialism and Neo Colonialist Collusion, which have all categorically refused, even from a white liberal framework, to initiate a full scale investigation into the incident.

THE SECOND OFFENSIVE

Maybe the most essential lesson one can draw from the confrontation on Feburary 11th was the bringing about of some level of unity of theory and action - Action defined in terms of exercising our constitutional right of self defense when attacked by 400 armed riot police. Today we must move on to fully realise that conscious action of emancipation cannot be carried on meaningfully unless we are aware of the social environment in which we are living, the social forces we have to confront and the general social and economic conditions of our liberation movement. If we fail to understand the motivating forces behind social and economic development and the forces that command social evolution, we will not be able to change that evolution into revolution.

As the trial proceeds let us reiterate that an event that started on the surface as a simple university protest have evolved into the beginning of a second offensive against Canadian imperialism. While in the short run our actions will provoke reforms, we must continue to make that conscious effort to move beyond our immediate aims to elaborate a long term strategy that will in cooperation with other progressive forces, radically change the whole of society and bring about an end to capitalist racist oppression.

Rosie Douglas

Trinidad & Tobago students tences

dent, Ian honours Math - both former

GLENDA EDWARDS science student

JOSE AMAROSO Trinidad civil servant

KELVIN ROBINSON former teacher, history student

In the last issue we did a study of the effects of the influx of Christianity into Africa. In summation, we held that, because of the fact that certain religious bastions were dissolved, the family unit and its extension, communalism, were destroyed. In this issue and the succeeding ones, we will deal with the family unit and communalism while showing the reasons, which issued from the influx of Christianity, for their decay.

Family Unit

That communalism was a natural concept of Ancient Africa, an examination of their family unit or structure, clearly shows. The family unit, as is typical throughout the world, is an agency of the society in which it exists, thus the values of the society is strongly reflected in or equates with that of the family. A child, therefore, is moulded primarily by the family environment. It was no different in Ancient Africa, and the family there operated smoothly on three basic principles.

There was love, not in the romantic sense of one sex to the other, or of a son to a mother and vice-versa, but more an understanding among people in close association whereby each one was fully aware of his rights, responsibilities and obligations. There was mutual respect for each other and despite the fact that special authority rested in the head of the family, all participated in whatever was essential to the interests of the family as a whole. Sharing was the next principle adhered to. In this context, all property was owned communally by the family. Each member of the family considered it morally just to pool his resources with that of the rest of the family so that it could be used to the benefit of all within the unit. There were cases where individuals maintained private property but this was usually lent out to needy neighbours or even to other members of the family who might have had some disastrous luck. The next basic principle of the family unit was work - the essence of which no society could operate without.

Here, each man worked according to his potential ability, and was repayed by the family according to his needs. Obviously, there were individuals who absconded, but within the family framework they were easily dealt with.

These were the basic principles of African family life and they were also found underlying the educational and all other social institutions of the then present societies - so the values of the family unit prevailed throughout the society, hence the reason why the system, i.e. communalism, that existed in the overall society is said to be an extension of the family unit.

African Communalism.

African communalism, then, is first of all a concept of the mind, a concept intrinsic in the value system of Ancient Africa, and is not something that could be rigidly enforced by a police state. According to white European socialists, Marx, Engels, etc. socialism (that is European socialism) was born out of capitalism, in other words, conflict between classes within the highly industrialised nation produces a socialist revolution - the ultimate aim of which is communism. Thus, one can say that capitalism is the father of European socialism or communism. African communalism (or African socialism, call it what you wish) on the other hand, was born out of a certain frame of mind of a people out of their desire to be humane to each other, to make their entire society a sort of extension of the family. It was not born out of a class conflict, for even the word "class" never existed in Africa until after the Europeans arrived.

Communalism is founded on the existence of communes, which refer to the smallest collection of people in a district (a number of family units) living on land which is worked co-operatively for the benefit of all. In these communes, a togetherness or closeness exists which one can equate to a family atmosphere, and, as is with in the family unit, they (the communes) pivot around set values and traditions. For example, laws are based on customs and derive their effectiveness solely from traditional use. Respect for authority rested in groups or individuals is another example of these set values. Since communalistic societies are based on set values and traditions which are usually valid, such societies appear to be stagnant; however, they do go through gradual rather than radical changes, the reason being that, if values produce a culture free from exploitation and alienation, then there would be harmony between one's existence and the society. Hence, change, which is usually rapid when there is disharmony, is left entirely up to evolutionary processes. (Cont'd)

Odinga Mbassa

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Ethiopian Student Movement

attains A High Level of Militancy

The struggle the Ethiopian students have been carrying on for about a decade now against internal despotism and American imperialism has now reached a remarkably high level of Militancy.

It is to be remembered that as a result of the national insurrection staged last spring by the Student Movement and the popular masses, three students were killed and over five thousand arrested and arbitrarily sentenced to terms of up to seven and a half years imprisonment. It is also to be remembered that when Selasie visited Washington in the summer, the Ethiopian students in North America - joined by their fellow black brothers protested against the tyrant's visit as result of which fourteen of them were arrested and criminally charged (UHURU, July 18, 1969 issue).

In order to free the arrested students, the Ethiopian Student Movement carried out an intensive campaign both at home and abroad. Early in September, the Ethiopian regime granted "clemency" to those arrested not as a paternalistic act or some sort of monarchial pardon, but as a trick to buy time to build more concentration camps and to errect a machinery of terror and repression capable of combating the high level of mobilization attained by the movement, and, hence, as a necessary prelude to the savage massacre that was to follow later in December.

First, the regime resorted during the month of October to its propaganda machinery by engaging all of its military and civilian news media in a systematic attack on the Student Movement in order to break down the common front of the students and the masses which had been the victorious out come of the struggles of last year. Then it banned in early November the only organ and communication media of the Student Movement, the campus paper called STRUGGLE. Finally, the regime called for the murder of activists of the Movement.

The December Massacre

On December 28, 1969, Brother Tilahun Gizan, the president of the University Students Union of Addis Ababa (USUAA) was gunned down by members of the secret police when walking in the university area. Fifteen minutes earlier, Brother Tesfaye Woldegabriel had been stabbed in another section of the university. The assasins joyfully drove away in a French Peageant car without a license plate (N,B, Only members of the royal family drove cars without licence plates). No investigation of the crime was ever made.

The president was rushed to a nearby hospital but died soon after. His fellow students requested that a post - mortern examination be made.

The doctors refused due to prior warning by the secret police not to disclose nor to discover any medical investigational clues relating to the crime. Under the circumstances, the students had no alternative but to take the body back to campus. Taking it back, they did only to be asked by the police to hand it over.

On Monday December 28, the university campus remained a battleground, as high school and university students began assembling to mourn the death of their heroic leader; the regime's security police and the emperor's personal guards broke into the campus, charged the students with bayonets and began firing indiscriminately. Reporting on what it termed "political assasination", Agence France Press stated that about fifty shots were heard about noon G.M.T. Many students were killed, hundreds wounded and thousands arrested. Accordingly to the latest information, the death toll has reached forty-two including those who died in the provinces. All schools from primary to university are now closed down and a state of national immergency is declared throughout the country. UHURU shall inform its audience of future development. Meanwhile, it encourages the Ethiopian youth to hear the banner of those of its brothers who have fallen on the path of the Ethiopian revolution.

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THE GROUNDINGS WITH MY BROTHERS

By Walter Rodney

Dr. Walter Rodney, 27, B.A. (Hons) U.W.I., PhD. London, is a well-known expert in African History and an author of many publications, papers and REVIEWS ON AFRICA & THE BLACK STRUGGLE. He was a lecturer at the University College, Tanzania until he went to U.W.I., Jamaica in January '68. He was banned from Jamaica in October of that year after speaking at the Congress of Black Writers in Montreal. His brilliant academy aside, Brother Rodney has become almost legendary for his work among poor black peiple in Jamaica and his championing of the cause of oppressed blacks throughout the world.

THE GROUNDINGS WITH MY BROTHERS is a composition of six speeches delivered by Brother Rodney between January and October '68 in Jamaica and Montreal, with an introduction by Brother Richard Small.

His "Statement on the Jamaican Situation" is a brief but complete analysis of the social, political and economic state of Jamaica and raises the important contradictions within that society and defines the vehicles of change that are already in motion.

The next two chapters deal with the whole concept of Black Power and then he relates it to the West Indies. Here Brother Rodney excells where so many others have failed. Firstly, in simple profoundity, devoid of abstractions, he traces White Power historically and internationally. Secondly, he traces racism, its roots and developments in the West Indies, and makes a through analysis of that present day society, defining all the important political phenomena in that region; the questions of the role of the East Indians in the political dynamic, prejudices of shades of skin colour, the years 1865 and 1938, Cuba, the lackeys in political control, and the black intelligensia are all dealt with.

Chapter four, in nine parts, is devoted to African history as the author unfolded it in years of research and study. Many myths are destroyed here and the author, in his simple and precise style, analizes traditional African society, emphasizing its cultural and political achievements, its moral excellence, and all the other hallmarks that were part of the society of our ancestors and are now non-existent in this decadent and disintigrating Western society.

The title of the next chapter, "African History in the Service of the Black Revolution", speaks for itself. The use of the knowledge of Black history and culture in the Black Revolution is put in its proper prespective, and Rodney deals with this for each particular region of Black people in the World.

Rodney ends this exceptional political document in talking about his involvement in Jamaica, with special emphasis on our Rastafari Brothers.

The simplicity of Dr. Rodney's speaking, his use and knowledge of history, the fact that this book was recorded while he was actively involved in the struggles of poor black people makes this book excellent educational material. He shows the relationship between the class question and the race question in political movements explaining the priority for every real and different situation. He shows the link between the peoples of Africa and the other non-white or 'black' peoples of the world. Our political education would be incomplete without this masterful document.

Copies of this book are now available at the UHURU office

BLACK HORIZON

INTRODUCTION

There is not a cohesive Black community in Montreal, in an effort to rectify that situation UHURU was formed. However we of Black Horizon felt that the paper did not deal enough with the problems concerning young black people. The major problem is awareness - awareness here meaning, a full realization, acceptance and appreciation of the significance of being black. Young black people generally not realizing fully the extent to which their blackness (or lack of) has affected the course of their lives, have therefore had difficulty in coping with their lives. In order to foster awareness it is necessary that young people have a place where they may discuss or hear discussed, the problems which directly concern them. It is for that reason we have formed Black Horizon.

Black Horizon, being for young people, will cover events on the social and entertainment scene. Black Horizon will not be limited to the areas already mentioned, but will deal with anything that concerns young black people. Therefore we need to have your feelings, opinions and criticism, but more important we must have your articles.

The following are introductory paragraphs to some of the groups young black people have formed in and around Montreal. Our purpose in presenting these groups is twofold. First we hope to encourage participation - participation in anything black is the key to our success. Second, we hope that if after having been introduced to those groups you feel that they are not tailored to suit you, you will create your place in UHURU. *C Gittens*

THE BWANNA TEMPLE

In previous articles of Uhuru many have read about the Bwanna Temple. Our activities have not been frequent for the past months but right now we're on the ball again. On Febuary 5th, 6th, 7th, we shall be taking part in the play, "Old Judge Moses is Dead", put on by the Negro Theatre Arts Club. Following this we hope to receive other offers and then put them into action.

This June we are looking forward to attend the Elks Convention in Boston to compete with other Junior Temples from the United States. Montreal has never been victorious in the parade but this year our thirty-two members are quite confident of a grand success.

Within the next few months we are hoping for a substantial increase in our budget so that we can cover our heavy expenses. To succeed we are appealing for your full support when we hold parties, dances, dinners, and shows. Any donations would be well appreciated.

The Afro-Canadian Club

This is the first school year that the Afro-Canadian Club in Montreal High has been formally accepted by the school, but it did exist for four months of last year (1969).

The purpose of the club is basically to unite the black students within the school and to bring about an awareness among the students of their identity and the conditions of Black people (emphasis on youth) in Canada and around the world.

Our specific aims and objectives are as follows:

(1) To have various informed speakers from universities in Montreal lecture on aspects of Black history, African culture, and evolution.

(2) To foster an appreciation of black music - African, American jazz, and West Indian.

(3) To stress the importance of academic standings in school.

The struggle of Black people must include the Black youth and the Afro-Canadian Club is only one small, but important step towards the awareness of our people, Black people!!

Rosmond Daley

Brothers Burned by Judges

Although the brothers in the Dynamic Ones lost the contest, many feel that they should have won. The judges felt that they lacked originality. The Dynamic Ones was the only black band and the poise and classiness which they displayed moved the crowd. If showmanship were money the brothers would have been millionaires that night. The electrifying soul-searching, magnetic and dynamic music which oozed out of the souls of the brothers broke up the crap games and smoke-ins in the washrooms. The deep homebrew southern-fried soul of the brothers demanded everyone's participation. Russell 'fingers' West, who did everything but make his guitar say "Hello" started up "Kool and the Gang", and the brothers followed up strongly with a 'Song for Father'. The brothers were the only ones to receive unrestrained applause after each song.

When little Ronnie 'Soul-man' Tynes came on stage, hell broke loose. The band swung into 'Simple Song'. Someone asked: "How come Sly and the Family are here" - he was lost. Trevor 'hot-lips' Nurse blasted away on his trumpet in harmony with brother Charles 'Sax' Claxton wailing his tenor sax like there was no tomorrow. The percussionists, brother Eric 'Slim' Gilchrist - drummer - and brother Carl 'congos', kept a pulsating driving beat throughout *25 miles, Color him Father,* and *We got more Soul.* The crowd was now in a frenzy and started screaming when the brothers struck up Sly's 'Thank-You'. My man Felix 'groove' Edwards played his bass like a man possessed, setting the place for little Ronnie who was moaning over the mike: "I wanna thank-you for lettin us be ourselves" and so the show ended, with the brothers gaining more publicity than anything else.

I sincerely wish all the best to the brothers of the Dynamic Ones. Peace, Power, Freedom, and Happiness.

Brother Kelly Bereton

Black Cultural Club at Dawson College

At Dawson College, there was a need amongst the Black students for a black identity. Out of this desire for black cohesion was founded the Black Cultural Club, a desire incorporating an awareness with external blacks and also an awareness with the local blacks.

The Black Cultural Club consist of approximately thirty black students, and a few white students. The constituents are from diverse backgrounds and countries, but this diversity has led to the formation of the club and to a position of black solidarity among the black students.

Our activities, thus far, have been recreational functions in order to financially support the club, so that we will be able to facilitate our future aims. This financial effort has been, on the whole, unsuccessful. One of our future aims is a black studies program, which we are presently trying to introduce into the school curriculum. Another is to import black literary artists, speakers and black literature. These will all lead to one black identity. *Brother Greg*

NIGERIA-BIAFRA WAR

Victory or Defeat?

After two and a half years of bitter fighting, Biafra has surrendered bringing an end to the brutal and destructive war. The world as if just woken up from a 30 months slumber gets into a big relief operation stampede, countries trying to out do each other in this exercise in face-saving.

Contributions to Tragedy

For 30 months, Britain seizing the opportunity to improve her balance of payment, foster her post-colonial interests and safeguard her economic hold on Nigeria shipped tons of arms to Nigeria, Soviet opportunism brought Russian planes, tanks and arms into the struggle to win an ally in her ideological war (a very irrelevant war as far as Africa's needs are concerned), France and Checkoslavakia contributed their share of suffering with arms, racist regimes of Southern Africa extended their genocidal policies by supplying arms, the rest of the world watched with indifference except for occasional sanctimonious mumblings of the need to save lives, while capitalist oil companies lobbied and played stock and shares. The tragedy is that all these were done with the lives of millions of black people, among them innocent children.

Sad Heritage

Nigeria-Biafra conflict raises a number of questions, re-exposes imperialism in Africa, but above all poses a challenge to leaders of Africa. In his book "Biafra" General Ojukwu, the self-exiled Biafran leader, writes "Nigeria never was, and never can be a united country". He is right in the first part of the statement. Nigeria under Britain consisted of 3 very autonomous regions. Divide and rule was the policy. Very little if any effort was made by British colonial administration to form a unified country out of the arbitrary grouped together regions. Notwithstanding this handicap, Nigeria was barely launched on her independence course when Britain haled her as a model federation, a democracy in 'otherwise undemocratic Africa.' Obvjously a propaganda to cover up Britain's post-colonial economic interest; interests safeguarded by defence pacts with Nigeria. Further-more Nigeria was bequeathed with an inadequate and unworkable Whitehall drawn constitution. The bitter failure and violence of the first post-independence elections bore a painful witness.

Troubles arising from the 1963 census, federal and regional elections of 1964-1965 culminated in an army revolt and the end of civilian government in January 1966. In the uprising the federal Prime Minister and the Premiers of the Northern and Estern regions lost their lives. Federal government relinquished authority to a supreme military council under General Aguiyi-Ironsi, who promulgated a decree abolishing the regions. This approach to Nigerian unity led to an army mutiny in July 1966 which brought Gen. Gowan to the leadership. Admitting that the basis for unity was not there Gowan represented a reversal of emphasis. He announced repeal of the decree proclaiming Nigeria a unitary state and set up a constituent assembly to consider a new constitution. The constitution was not completed when Gen Ojukwu declared Biafra sovereign state in May 1967.

Lack of Conciliation

Imperialist exploiters divided up Africa without any real concern for the unity of the people or economies. Granted this national handicap, Nigerian leaders (indeed some African leaders) failed to correct the situation with policies motivated by nepotism and regionalism.

At the start of the civil war both Ojukwu and Gowan took an unreconciliable position. Gowan's position was to save the unity of the model 'democratic federation, while Ojukwu advocated secession to save his people. Both leaders vowed to proceed the opposing courses regardless of the cost; unfortunately the cost has been enormous and dear and the damage irreparable.

Africa's Unrealism

Most African nations, individually or collectively in OAU, cannot be completely exonerated of the tragedy, OAU failed in its inability to analyse the real basis of the conflict. Such unrealism led to passing of resolutions that invalidated its non-partisan arbitrator role. While most African leaders approached the conflict with subjective self interest. Biafra's secession as the argument went, will set a precedure for mass secession in other African states. This writer is of the opinion that further balkanisation of Africa should be prevented, however the argument is so questionable that it should not have influenced African leaders into a position of ineffectiveness.

Subcribing to the mass secession theory amounts to making a preposterous conclusion that a viable nation must be ethnically, culturally and linguistically homogeneous. The hetorogeneity of population as a problem in African states is often given ridiculously exaggerated proportions by the white world, and unfortunately by some African world, and unfortunately by some African leaders who by so doing do not attempt to solve social and economic problems of their people.

Impelialist Involvement

Successful negotiation could have been reached, but that outpouring of arms from the white nations. Reasons for supplying arms were many and varied, however one thing clear is that none was in the interest of Africans; a blatant example of neo colonialist exploitation. Nations that suddenly became humanitarian at the end of the war, condoned and connived to the tragedy by refusing to use diplomatic pressure to stop arms supply to the war zone. Of course the cry of concern from the white man was loud and clear when a few white oil workmen at the war zone were caught up in the cross fire.

The Winners and The Losers

Over all, Britain is the big winner, because she dominates the Nigerian economy. Other imperialist nations will try to cash in for their war aid. This obviously will not facilitate the task of integration and reconciliation, but it is a job that needs to be done. The mistakes have been costly, the damage indelible to make it a moral obligation for a workable state of Nigeria.

To the rest of Africa, and indeed all black states, the message is clear. As long as imperialist are allowed to maintain a foot hold in Africa, many more Biafras and Katangas will occur.

By Kofi

UHURU

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DEAR SISTER

Dear Sister,

For the entire duration of the Nigerian-Biafran struggle, I've heard many white leaders come out and make all kinds of statements on the situation. I've heard little or nothing from the Black Leaders in the North America. I haven't even heard much from other Africa Nations. Why? We are the ones who should be taking positions on the issues and offering aid. Why have we sat back nothing? Why haven't we offered and said tangible aid to alleviate the existing problems?

Dear Brother,

If you are an average concerned Black North American, you have had very little information on the internal trouble of Nigeria other that what the white press (the white power structures voice have fed you. Under these circumstances it makes it hard for you to know what's going on, much less take a stand; and so it is with, most of us.

You may not consider the "Black Leaders across North America average citizens and, therefore, you probably believe that they are more aware of exactly what's happening in Nigeria. Few know, the majority unfortunately don't. Many of them have not taken the time to concern themselves with what's going on. Those who are MORE AWARE know that he Nigerian struggle is a British Ball Game with the other Western Powers aiding and cheering it on. They also realize that some members of the Family (Nigerians) are havig grave problems and that other members of the Family (Black Leaders around the world) should not discuss issues publicly to create any kind of atmosphere that perpetuates further disunity.

The communication problem which I mentioned in the beginning might account for your not hearing any comments from any of our Brothers and Sisters of THE CONTINENT (Africa). Furthermore, many Black countries at present, are not economically stable enough to offer aid to Nigeria; besides, offering aid to either side will be strengthening that sidethere fore enabling them to continue the war. Don't fooled by the white people's paper; neither Wilson, nor Nixon, nor Trdeau, nor Kosigyn? are interested in how any Black people starve or die in "Biafra". Their concern is OIL and if they cannot get their hands in the oil. momentarily at least, they can get a little "bread" for the arms they're selling to both sides. The crumbs they say they're giving to the poor, starving "Biafrans" is only a cover. And at the same time they're maintaining the image of the Great WhiteFathers helping the ignorant niggers.

SHARPE USES IRRESPONSIBILITY TO EVADE THE ISSUE

In a prepared statement delivered in the House of Commons on Tuesday, January 27th (responding to a request made by Negro M.P. Lincoln Alexander Re: Afro-Caribbean students charging Canada with practising institutionalised racism at all levels of society and economic imperialism in the Caribbean), the Minister of Foreign Affairs, Mitchell Sharp, said - That although some individuals operating outside the mainstream of Canadian society were racist, it was not the official policy of the Canadian government to engage in acts of racial oppression, against non-white people. Mr. Sharpe ignored completely the basis of the charge - That is - Why is the government of Canada afraid to initiate an investigation into the incident at Sir George Williams University, in which a white professor supported by the administration and Board of Governory (from the Corporate elite) engaged in acts of blatant racism against black students.

AS A RESULT OF THIS THE FOLLOWING TELEGRAM WAS SENT:

Hon. Mitchell Sharpe,
Minister of External Affairs,
Parliament Buildings,
Ottawa.

As attorneys for the defense of the ten Trinidad and Tobago students, we are profoundly dismayed that a person of your position and responsibility could make a public statement containing remarks intended to discredit students allegedly connected with the events at the Sir George Williams University while they are actually on trial for matters arising out of the same critical situation. While members of parliament have sacred perogatives of free speech we believe that this right should be exercised with the utmost discretion if it endangers or prejudices the right to a fair trail.

Bernard S. Mergler
Robert Lemieux
Juanita Westmoreland

N.C.C. BASKETBALL WIZARDS

On January 15, 1970, the basketball team of the Negro Community Centre romped to a 60-27 win over the Rosemount Boy's Club. This was the third game played between the two teams and coach Patrick Thornhill, taking this into consideration in his pre-game talk, told the fellows he expected a rough game and urged them to apply the pressure and take an early lead.

At the end of the first quarter, NCC had displayed a knowledge of basketball skills, which only good coaching and serious practice produces, with a lead 14-7. The combined efforts of John Jackman, Greg Price, Peter Ryan and Gerry Bynoe, after some dazzling moves which gave NCC an even wider lead at the end of the first half of 27-12, was followed up throughout the game by equally exciting moves by team members David Fraser, Donald Warner, Brent Mc Phee, Richard Osborne and Joe Terrell. Donald Warner, especially, was instrumental in preventing RBC from scoring by his performance under the basket. Coach Patrick Threnhill showed not only his knowledge of the game, but also his understanding of the team members in his player manipulations. Peter Ryan, who is an assistant player-coach, displayed his grasp of the finer points of the game in his coaching on the court while the game was in progress. The high scorers were John Jackman, 15 points; Greg Price, 14 points; Peter Ryan, 12; and, Richard "Moose" Osborne, with some forceful end-game moves, 7 points. The highest scorer for RBC only managed 9 points.

NCC followed up its fantastic win over Rosemount by beating Candiac 50-27 on Monday, January 19, 1970 even after the team had suffered Minor injuries throughout the game. The NCC team, which is number one in its league, has played 8 games so far, winning 7. The members, who range in age from 15-19, come from all parts of the city twice a week to practice at the Negro Community Centre.

Sports Reporter

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